2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
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sioner works with the native provincial head, who is a local high chief and bears the recent political title of *roko*. The *roko* is in charge of the native affairs of the province. The native administration of each province is in the hands of a provincial council, presided over by the secretary for native affairs and composed of representatives from the district councils and certain native government officials. The provincial council sits annually. 636

Each province is composed of a number of districts. The districts frequently demark minor historic political divisions headed by a local chief. Each district is administered by a native government official entitled *mbuli* (district headman). The *mbuli* is usually a local chief. He presides over a district council composed of local chiefs and village headmen in the district. The district council sits monthly. It controls the domestic affairs of each district and appoints the village headmen. Each district is composed of a number of villages. A village headman (entitled *turanga ni koro*) is in charge of each village. He is head of the village assembly in which all important affairs of the village are discussed.

On each island there is a native resident missionary, trained in a mission school and appointed by the Wesleyan Methodist Mission, in charge of a mission church. The natives contribute a quarterly tithe to the mission and attend church on Sundays. Their children are baptized, and Christian marriage and death rites supplement the native ones. The influence of the mission in Lau has been discussed elsewhere (23, pp. 110-123). 797

Each island has at least one native schoolmaster in charge of a village school. He has been trained in a mission or a government teachers' training school. He teaches the children reading and writing in the Mbauan dialect and simple arithmetic during two or three hours several mornings a week. The problems of education in Lau have been discussed elsewhere (23, pp. 140-145). 871

SOCIAL ORGANIZATION

SOCIAL GROUPS

First the social groups of Lau and then the organization of each village will be described in detail. 621

The largest kinship unit in Lau is the phratry (*yavusa*). It is based on the historic settlement of the islands. Each phratry consists of a group of clans (*matanggali*). The clans formerly occupied hamlets (*tokatoka*) in garden lands or clearings in the bush. Since the abolition of warfare in Lau the hamlets have moved to the coast and united into villages, many retaining their local unity. Hence the clans are really clan-hamlets, both kinship and geographic units. They are divided into subclans (called *tokatoka* or *mbatchi ni lovo*), which are subdivided into families or households (*vuvale*). 631 618

The largest geographical unit in Lau is the chiefdom (formerly called *mata ni tu*), which consists of groups of islands or minor chiefdoms united in tributary relationship to the high chief at Lakemba. In each minor chiefdom are several villages (*koro*). Each village is composed of several clan-hamlets.

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CHAPTER II

HOW A FIJIAN GROWS UP

A FIJIAN IS BORN

Endua na thangi thava ukaya—endua na theve, 539
E liku so via noi mbà ni vandra,
E mo thangera noi vuna a vuana . . .

What wind is blowing—the southeasterly,
It shakes the boughs of the pandanus trees,
The fruit is falling to the ground . . .

From an ancient Ian dance, Kambara.

HOW DOES an infant born on one of these islands 000
today grow up into a Lauan? What influences condition his development? How is he inducted into the social group? Since one cannot understand an individual without knowing his background, this chapter will be devoted to the birth, growth, and development of a Lauan into adulthood as this process takes place today in the southern islands.

Like most pre-literate peoples the Fijians in the past had 871 ●
no very formal system of education. Children learned by [861]
imitation, play, experiment, and apprenticeship, to adjust themselves to their particular natural and social environment. There has been little essential change in the process of growing up in Lau today. Children still learn chiefly by imitation and experiment. They are, however, required to attend the village school which was introduced by the missionaries. Here they are taught to read and write the Mbauan language and to do simple arithmetic by a native pastor-teacher trained in a mission school, or by a village teacher trained in a government school. The system of native education introduced by

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871 the missionaries and elaborated by the colonial government in Fiji will be discussed in Chapter VII. From infancy children attend the village mission church on Sundays. The influence of the missionaries in Lau will be discussed in Chapter V.

842 593 The ideal in Lau is to produce many offspring, for in the child lies the future of the clan. He is still regarded as the contemporary link in the long human chain connecting the ancestor gods with the unborn. The first child receives particular attention, especially the first born of the highest ranking family in a clan. Even today he is considered the living representative of the clan ancestor gods, and the temporary repository of the clan "mana" or creative power. The attention of the clan is concentrated on him, and his conception and birth are marked by elaborate ceremonies, only partially repeated for subsequent offspring. Although both parents cooperate in child bearing and rearing, these functions are regarded by the Lauans as a woman's main sphere in life, and women say that the happiest day of their lives is the birthday of the first child.

842 The Lauans know that conception is the result of sexual intercourse but the general opinion is that it does not occur unless a couple have connection repeatedly. Only one informant, an old woman, said that conception might take place as the result of one union. It is believed that if a woman has intercourse with several men she will not become pregnant.

843 When a woman knows she is with child, which she determines by cessation of menstruation and the swelling of the breasts, she tells her husband. He is immediately concerned with the problem of finding her some special food, for pregnant women have a craving (known as *lalau*) for raw fruit, sweets, greens, and shellfish. To satisfy this craving a woman will gather shellfish alone (after the fourth month, 843 since before this time fishing is tabu to her), build a small 571 fire, roast them, and eat them by herself. Inasmuch as the

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The agricultural demonstration farms are a recent experiment in the development of scientific agriculture among the natives. They aim to become native agricultural centers where methods of growing crops useful to native economy will be demonstrated; the services and advice of native field assistants will be available; seeds, planting material and small livestock will be distributed; and native produce will be collected for organized marketing when necessary. They also aim to serve as training centers where native farmers may settle. During 1936 five such centers were established in various parts of Fiji, and negotiations were made to start four more. The project will take some years to attain full development.[76]

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In an earlier chapter we followed the development of the Kambaran child from birth through childhood, initiation, and marriage into full-fledged adulthood. We saw how through imitation and experiment he learned to take his place in the community. He learned to live by actual participation in the life of the group. Through a long circular route western educators have finally arrived at the conclusion that the ideal type of education is that which enables the child to learn to live by these very methods. Hence it is clear that the most effective and efficient educational system for the natives is one which recognizes and utilizes the methods of inducting the child into group life already functioning in village life. According to modern standards, the ideal type of education for the Fijian would be controlled acceleration, extension, and elaboration of the learning process as it takes place in native village life today.

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But what are to be the aims of this process? Granted that no matter what methods are used education should prepare a child for life, let us look at the type of life that can be reasonably expected for a Fijian child growing up today. We have seen in previous chapters that most natives, though they frequently leave their homes in youth to work on plantations,

[76] *Annual Report of the Department of Agriculture*, Fiji, 1936, p. 15.

361 161 [991] Lakemba has seven native villages, Tumbou being the largest one in Lau, with a population of 283. The others in order as one goes counter-clockwise along the well kept connecting road are:- Wathiwathi, on the east side of the south-jutting peninsula, 130 natives; Waitambu, three quarters of a mile to the east, 76 inhabitants; Bukunuku at the S.E. corner of the island, at the head of a small bay, 70 natives; Yandrana, along the banks of a fair size stream, at the N.E. corner, 187 inhabitants; Vakano, about 2 miles to the N.W., 70 natives; and Nasanggalau, with 150 inhabitants, about a mile to the westward at the mouth of the next stream. The west end of the island, opposite the Wankatalatha anchorage, is privately owned. There is a small store, 423 366 199 run by Chinese in nearly every village, and a large store run by the Lau Traders, Ltd., at Tumbou.

181 439 295 241 287 The inhabitants are thrifty, intelligent and industrious, drying and exporting a large quantity of copra. There are extensive cultivated areas containing yams, sweet potatoes, etc., in the valleys. Considerable masi (tapa) is made.

799 871 Lakemba was the first island in Fiji to be Christianized by British Missionaries (1853). The Provincial School, to which boys from all over Lau are sent, is situated near Tumbou.

[p. 43]